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ography of Rev. D. Zeisberger,  
two years a faithful Missionary  
among the North American Indians.  
Translated from the German.

ZEISBERGER, Sen. was born April 11,  
at Zauchtenthal in Moravia. He received  
education at Hernhuth, and was taken by  
Frederick to Holland in 1736. Not satis-  
fied with his situation there, he passed over to  
England, and thence under the patronage of  
Count Zinzendorf, to Georgia, where he found  
brethren, and sisters. In 1740, it  
was his intention was more than before turn-  
ing subject of religion, though he had  
been circumspect and conscientious.—We  
shall hereafter give a history of his history from the  
beginning.

Count Zinzendorf being on the  
departure from America to Eu-  
rope, was thought to be the most suita-  
ble person for Z. to return to his native  
country. Contrary to his inclination, and  
without his consent, he complied, and  
went with the Count's suite to New-York,  
and sailed from thence. All things  
readiness, and the cable was just  
about to be loosed, when brother David  
Zeisberger asked him "whether he went  
willingly." Replying to this  
question the negative, & alleging, as the  
reason for it, that his conversion was  
not his own, brother Nitschman said  
—"If I were in your place, I would  
not return to Bethlehem."—He  
left the ship and went back to  
Germany. Soon after, the friendly ad-  
vice of brother Gottlob Buttner, a mission-  
ary among the Indians, proved a great bless-  
ing to him; and again, that verse which  
reads as a prayer at meals—

"Whom dost thou love?  
Saves the nearest race!  
Whom dost thou bless?  
Gentle who scorn'd thy grace!"

Such a deep impression on his  
heart, that he burst out into tears, and  
cried out, weeping and praying all  
the afternoon. His determination to de-  
vote himself to the Savior was now fulfill-  
ed; and he found what he sought with  
a friendly reception, and a comfort-  
ing assurance of the forgiveness of his  
sins. He likewise soon felt an impulse to  
leave him, and his particular wish was,  
to be accounted worthy to labor for the  
extension of the kingdom of Jesus, among  
the heathen nations of North America.  
Of this desire brother Pyrlaeus instructed  
him; and Zeisberger left his  
scholarship far behind him, and on  
occasion endeavored to turn what  
he learned to account. He also sought  
intercourse with the Iroquois,  
and travelled through Bethle-  
hem, that he might learn their language.  
It soon became customary for the  
Count to repair to Bethlehem, to go  
and see him, and if they were still  
young to him they were introdu-  
ced to him. By this means he soon  
became such a master of the Iroquois  
language, that he was able to serve the  
Count, as an interpreter of Indian lan-  
guage, in the following years.

He travelled with brother Span-  
enberg, for the first time, to Onondago,  
seat of the great council of the Iro-  
quois, or the so called Six Nations; and  
this journey was the most trouble-  
some that he afterwards undertook,  
and his companions often suffered  
want of the necessaries of life, yet  
very agreeable to him. One cir-  
cumstance which happened at that time,  
impressed on his mind, and his com-  
panion's mind. On their return  
to Onondago, their stock of provisions  
failed them. A green grass plant af-  
forded them a comfortable resting place,  
and nothing to satisfy the cravings of hun-  
ger. Having oft eyed each other with piti-  
able looks, brother Spangenberg arose, and  
said to Zeisberger, "come  
make haste and get your fishing  
rod ready, and catch us a mess of fish."  
"I would readily go and fish,"  
said Zeisberger, "but the least prospect of catching  
in such shallow clear water as we  
have along side of us, the fish do not  
particularly at this season of the year  
present they are all in deep water."

Brother Spangenberg confirmed this assertion. How-  
ever, brother Spangenberg replied, "But  
understanding, I say, David, go and  
you will this time comply from mere  
curiosity." "Well, I'll do it," was his  
reply. Spangenberg then said, "Go a  
little further out into the water, that I  
may have the pleasure of seeing, from my  
boat, how expert you are at fishing."  
Zeisberger and Spangenberg were go-  
ing to the water, they said to each other  
that the dear brother knows little about  
fishing; however that is something for-  
get to his line too? Filled with sur-  
prise, they were soon ready to retract their  
assertion, for Spangenberg had enough  
merely to watch the large fish that  
Zeisberger caught. Being returned to  
the resting place, brother Spangenberg,  
observed, "Ah! my brethren!  
we are not a kind Heavenly Father!  
they were they enabled for the pre-  
sent to satisfy the cravings of hunger,  
they also had some left, which ac-  
cording to the Indian mode, they dried at  
the fire and took along with them, to

serve them on their further journey. On  
this occasion, Zeisberger received such a  
powerful impression of the gracious pro-  
vidence of God; and his faith in the  
same was strengthened to such a degree,  
that afterwards, during the whole of his  
ministry, he ventured every thing upon  
the help and assistance of his Lord, and  
never suffered himself to be dissuaded  
from his purpose. On another occasion,  
when they were nearly starved, because  
their provisions had been consumed for  
several days already, they found a bear's  
quarrel, which an Indian, it being out of  
his power to take it along, had suspended  
at the road's side, that such as might hap-  
pen to travel that way might use it.

The same year, (1745) when Zeis-  
berger and Christian Frederick Post were  
going to travel by way of Albany into the  
Indian country, in order to learn the Ma-  
quay language, they were taken up at this  
place as suspicious characters, who insti-  
gated the Indians to hostile measures;  
and were confined in the prison at New-York.  
But after repeated trials, being found in-  
nocent of all the charges preferred against  
them, they were again set at large, after a  
captivity of seven weeks and then returned  
to Bethlehem.

In 1747 Zeisberger again visited the  
Indians living on Long Island and Great  
Island, in the western branch of the  
Susquehanna, in brother Martin Mack's  
company. They found many sick there,  
but dared not venture to give them  
any of their medicines; for if such pa-  
tients had died, even a great while  
afterwards, the Indians would certainly  
have charged the brethren with the  
cause of their death. The great dis-  
tress of these poor people, who were sunk  
into all manner of heathenish abomi-  
nations, and now visited by famine and  
disease, deeply affected the brethren. They  
sought to recommend to them the love of  
Jesus, for the salvation of their souls; but  
they found the ears of very few among  
them opened. They therefore returned  
home dejected, after they had again been  
several times in danger of losing their  
lives on this troublesome pilgrimage, from  
some intoxicated Indians.

In 1750, Zeisberger once more had  
the pleasure of taking a journey to Onondago,  
in company with Bishop Cammerhof. The  
account he used to give of this journey  
was delightful. Both the brethren lived  
in cordial love and familiarity, and shared  
each others weal and woe. So much the  
more trying it was for Zeisberger, that in  
the following year his intimate friend was  
called home by our Lord. He ever cher-  
ished a grateful remembrance of the advan-  
tages he had reaped from the society of the  
brethren Spangenberg and Cammerhof.

In regard to his journey with the latter,  
the following circumstances are deserving  
of notice. They performed their journey  
to Tiaogu, about 160 miles, among many  
difficulties, by water up the Sus-  
quehanna, laying by in the evening and  
building a hut of bark for themselves.  
From Tiaogu they proceeded by land, and  
had to encounter fresh obstacles almost  
daily. After a journey of five weeks,  
they reached Onondago, the capital of the  
Iroquois, which lay in a most pleasant and  
fertile country, and consisted of five small  
towns or villages. The object of this  
journey was to pay that visit to the great  
council of the Iroquois, which had been  
promised to them at Philadelphia in 1749,  
and at the same time to ask leave for sev-  
eral brethren to live in the Iroquois ter-  
ritory, in order to learn the language of  
this nation, and then to preach the gospel  
among them. Cammerhof addressed the  
great council in English, and Zeisberger acted  
the part of an interpreter. Their re-  
quest was granted, and the assurance given  
them, that the Iroquois would consider  
the brethren on this side of the great wa-  
ter, and on the other, as their brethren;  
and that the covenant with them should  
never be dissolved nor torn asunder.  
Filled with joy and gratitude for the as-  
sistance of the Lord which they had expe-  
rienced, the brethren immediately set  
out upon their journey homewards, and  
again reached Bethlehem in safety, hav-  
ing travelled upwards of 1500 miles among  
none but Indians.

Towards the close of this year, (1750)  
Zeisberger went on a visit to Europe,  
with brother Nathaniel Seidel, and in  
October of the following year, they ar-  
rived again at Bethlehem. At Herrnhuth  
Count Zinzendorf had a long conversation  
with them concerning their labors among  
the Indians; and with Zeisberger, whom  
he acknowledged to be a chosen vessel of  
God for the good of this nation, he abso-  
lutely spoke of nothing else. He confirm-  
ed his call to this station, and with this  
view, recommended him in a particular  
manner to the divine blessing. Thus  
having his province marked out before  
him—on his return to America he was en-  
abled to resume his favorite labors with  
the greatest confidence.

In the summer of 1752, Zeisberger  
journeyed once more, in company with  
the brethren Martin Mack and Godfrey  
Rundt, to Onondago, where they intended  
to reside for some time. But before they  
arrived there, they were met by a com-  
pany of about 20 chiefs of the Oneidas,  
who also belong to the Iroquois tribe.  
These violently opposed the further pro-

secution of their journey; the brethren  
however, would not be deterred from  
their purpose, but requested them to call  
a council meeting. In this meeting, Zeis-  
berger addressed them in so convincing a  
manner, that they changed their minds,  
and readily suffered them to prosecute  
their journey. At Onondago they were  
quartered into the hut of a chief, and en-  
joyed so much love, assistance, and so many  
favors from them, as quite surprised  
them. Brother Mack being returned to  
Bethlehem, the brethren Zeisberger and  
Rundt, visited the Tuscaroras and Caju-  
gas; but they could not obtain a proper  
conference with the chiefs of the latter;  
nor stay more than one day among them,  
because a white rum trader would on no  
account suffer them to be in the village,  
for fear their negotiations with the In-  
dians would ruin his trade. This man  
at first endeavored to drive brother  
Zeisberger off by invectives and curses;  
but finding this unavailing, he flew into  
such a rage, that he struck him with a  
stick, then with a firebrand—kicked him  
with his feet, & even made an attempt to  
stab him. The Indians, indeed checked  
his rage by force; still the brethren found  
it most advisable to withdraw. On their re-  
turn to Onondago, they found that the men  
were preparing for the winter chase, & that  
few, except the women, would remain at  
home; they therefore concluded to ter-  
minate their stay in this place for the  
present, and to return to Bethlehem, where  
they arrived on the 15th of December.

In April of the year following, (1753)  
Zeisberger again went to Onondago, and  
this time took with him as a companion,  
brother Henry Frey. Both these breth-  
ren again enjoyed universal love and  
friendship, and likewise the most cordial  
hospitality, so long as the poor Indians  
themselves had any thing left. Nothing  
disturbed them here, except the war be-  
tween the English and the French; when  
the great council advised them, in case  
the seat of war should be transferred into  
their neighborhood, no longer to remain  
at Onondago. Zeisberger having this time,  
also, embraced every opportunity to pub-  
lish Jesus, and his salvation, besides ac-  
quiring a further knowledge of the lan-  
guage, after a half year's stay among them  
returned to Bethlehem with his fellow la-  
borer.

In 1754 he again repaired to his post  
among the Iroquois, taking brother  
Charles Friederich with him. He staid  
nearly a year among them. The Breth-  
ren gained their livelihood by hewing  
wood, grinding hatchets, and particularly  
by building small huts for others. If, not-  
withstanding these precautions, they were  
in want of provisions, they followed the  
chase, or looked for roots in the woods,  
to satisfy their hunger. The Indians  
were oft not a little surprised that the  
brethren, who might live so comfortably  
at home, should, out of mere love to them,  
take up with coarse fare, or even suffer  
hunger.

The year 1755 was a very memorable  
and troublesome time. In June and July  
the brethren, Zeisberger and Christian  
Seidel once more visited Wajomick, and  
the circumjacent country on the Susque-  
hanna; and neither of them would suffer  
dangers or hardships to deter them from  
recommending the grace of Jesus so much  
the more urgently to the Indians, who just  
then were suffering from a severe famine.

In the fall of this year, a cruel war  
broke out among the savages, in conse-  
quence of the war between the English &  
the French, and threw many parts of the  
country, particularly Pennsylvania, into  
the utmost consternation and confusion.  
During this period the brethren were more  
exposed to danger than other white peo-  
ple; for the French tried to gain the In-  
dians over to their side, and persuaded  
those most readily that cherished a hos-  
tile disposition against the brethren on ac-  
count of their doctrine: these, therefore,  
were more capable of doing mischief, and  
executing their murderous devices, be-  
cause the brethren permitted them to  
have a free access to them when they paid  
visits to their friends among the believing  
Indians. The directors of the society at  
Bethlehem kept up a lively correspon-  
dence with the Missionaries at Gnaden-  
huten, on this side of the Lehigh, as well  
as with the brethren and sisters on the Ma-  
hony Creek, half a mile on the other side  
of this river.

On the 24th of November, the same  
day that the house of the brethren on the  
Mahony was attacked and burnt, and 11  
brethren and sisters were murdered by  
hostile Indians, brother Zeisberger was  
sent as a messenger, with letters to both  
places, which he was to deliver that same  
evening. Being arrived at Gnadenhuten,  
at the dwelling of the missionaries Mack  
and Grube, these did not think it advisa-  
ble for him to cross the Mahony the same  
evening, particularly as hostile Indians  
were known to be lurking about the  
neighborhood. But he would by no  
means be dissuaded from executing the  
commissions he had received; he bade the  
missionaries good night, mounted his horse  
and rode off. Brother Mack being seized  
with anxious forebodings concerning his  
fate, ran after him and earnestly begged  
him to return; but he rode on. He had  
hardly got into the middle of the Lehigh,

when brother Mack distinctly heard the  
firing on the Mahony, and called to him to  
return. Zeisberger not hearing the re-  
port of the fire arms, on account of the  
rushing of the water, rode quite across the  
Lehigh; but finally he suffered himself to  
be prevailed upon to ride back again. As  
soon as he had reached brother Mack,  
who waited for him on this side of the  
river, they saw the country, in that direc-  
tion, illuminated by fire; from which cir-  
cumstance they concluded that the build-  
ings of the brethren on the Mahony were  
in flames. Nearly at the same instant, a  
youth, Joseph Sturgis by name, who had  
escaped from the murderers, arrived.  
Zeisberger then hastened back to Bethle-  
hem, where he arrived in the morning, at  
3 o'clock. With regard to this gracious  
preservation, he often expressed himself  
to this effect:—"Had I come sooner or  
a little later, to the brethren and sisters on  
the Mahony, I should have run right into  
the hands of the enemy; but that was not  
the Saviour's will, I was yet longer to  
serve him."

The door that opened into the Indian  
country being in a manner closed upon  
the brethren, by reason of the troubles  
occasioned by the war, which lasted for  
several years, Zeisberger was called to  
serve in different capacities in the congre-  
gations. In the mean time he composed  
a grammar and a dictionary of the Iro-  
quois language, and translated the harmo-  
ny of the four gospels into the same. At  
the same time he had a great deal of inter-  
course with the Indians who came to Easton  
alternately, to converse and negotiate  
with government; for such among them  
as knew him, would always have him with  
them. But of all his labors, these were the  
most disagreeable to him.

At last, after the lapse of a period of 6  
years, which proved quite unfruitful with  
respect to the propagation of the gospel  
among the Indians, in 1762, according to  
Zeisberger's expression, the sky brighten-  
ed somewhat again, and now he was seen  
very busy at Wajomick, particularly in vi-  
siting the sick Indians. He had the plea-  
sure of comforting several in their last  
moments, and seeing them fall asleep in  
the faith of Jesus.

The Indians on the Ohio began their  
murderous enterprises again in the spring  
of 1763, and the missionary plan was  
thereby thwarted; before, however, these  
commotions had obtained a general spread,  
Zeisberger paid two visits to the Indians  
at Machwihlusing, which proved a great  
blessing to them. There he convinced  
the singular Indian teacher, Papunhank,  
of his errors in doctrine, and won him to  
the faith of Jesus. The happy stir which  
was occasioned by Zeisberger's discourses  
in this place, was universal. Many wept  
day and night for the forgiveness of their  
sins. The heads of families at last agreed  
solemnly to request the brethren at Beth-  
lehem to send them a teacher, who should  
live with them and preach the gospel to  
them. With this commission Zeisberger  
returned delighted to Bethlehem with his  
companion, where, after mature consid-  
eration, it was thought most advisable that  
he should again repair to Machwihlusing,  
and for the present, reside there as a  
missionary. He soon set out upon his  
journey, with joy.

One day, when he was going to fasten  
his hut for the night, he cut his foot, and  
fainted away. An Indian assistant who  
accompanied him, immediately procured  
an herb, well known to him, applied it to  
the wound, and Zeisberger not only recov-  
ered from the swoon, but the wound it-  
self healed with an inconceivable rapidity.  
After a tedious journey, amid rain and  
snow, thundergusts & storms, thro' swamps  
& swollen rivulets, through almost impen-  
etrable forests, they arrived safely at Mach-  
wihlusing—were heartily welcomed by  
Papunhank and the rest, and Zeisberger  
found the people still hungering as much  
for that word which declares the love of  
God, as when he had left them. In a short  
time, the word of the cross reached Pa-  
punhank's heart in such a powerful man-  
ner, that he humbly and urgently begged  
to be baptised. Zeisberger baptised these  
first fruits of Machwihlusing with the ten-  
derest emotions of his heart, and under  
such an overpowering sense of the pres-  
ence of God, that the whole assembly  
were quite overcome by it. But he  
could not long continue his labors here.  
Every where the peaceable Indians  
were oppressed by those of their coun-  
trymen who had sided with the ene-  
mies of the British government, and  
therefore were compelled to look for an  
asylum among the white people. But a-  
mong the latter there were many who,  
from a blind zeal against the Indian nations  
in general, were so resolutely bent upon  
their destruction, that government had to  
take effective measures for their safety.  
Thus it happened that almost the whole  
Indian congregation was under the pro-  
tection of government for two years, up-  
on an island in the Delaware, and after-  
wards in the barracks at Philadelphia.  
Under these circumstances Zeisberger ev-  
ery where lent them his most faithful as-  
sistance.

The peace with the Indians being again  
restored, and Zeisberger having at that

\* See Luskien's History of the Missions of the  
United Brethren in North America, 1763—65.

time no regular vocation, he move with  
the Indian congregation & their laborer to  
the Susquehanna, where the town of Fri-  
edenshuten, (peace-cabins) was begun.

Shortly after their arrival, Zeisberger  
went on two different expeditions on busi-  
ness, for the Indian congregation. The  
great council of the Six Nations did not  
like to see the establishment of the Chris-  
tian Indians at Friedenshuten, but intend-  
ed to draw them to Cayuga Lake, having  
all the while the dissolution of the Indian  
congregation in view. The first journey  
he undertook at Cayuga in April, and the  
second in October 1766, to Onondago.  
They both had a successful termination,  
and brother Zeisberger's remonstrances  
had such a good effect, that the brethren  
obtained lawful permission to preach the  
gospel in what is properly called the In-  
dian country. During the same year,  
Zeisberger had the happiness to baptize  
the first fruits of the Nanticoke nation, at  
Friedenshuten. In the autumn of the fol-  
lowing year, he undertook a journey to  
the Ohio, in the neighborhood of which,  
Indians that were anxious to hear the gos-  
pel, were reported to be living. On this  
journey he had to cross, with his compan-  
ions, long prairies, which were overgrown  
with grass and weeds, higher than the  
head of a rider. Whenever this happen-  
ed to be wet with the rain or dew, our  
travellers were completely drenched;  
and of such prairies they met a great num-  
ber. They also came into such parts,  
where, according to the assertions of the  
Indians, no white man had ever been seen.  
The farther they proceeded, the more  
dreary they found the wilderness, through  
which they dragged themselves with in-  
credible labor, and after a march of four  
days through such a country, they found  
the first hut in the woods, in which they  
took up their night's lodging; for, so far,  
they had always slept in the open air,  
wrapped themselves up in their blankets,  
and suffered a great deal from almost in-  
cessant rains.

Hereupon entering a Seneca village,  
the appearance of a white man, to which  
the inhabitants had been unaccustomed  
before, created much surprise. A Seneca  
man immediately mounted his horse and  
galloped off into the next largest village,  
about 30 miles distant, in order to apprize  
the chief there of the news. Zeisberger  
accordingly expected a singular reception  
there; and, indeed, upon his arrival at the  
village, he was received by the chief, rather  
in a surly manner. His friendly be-  
haviour, however, prevailed so far, that the  
chief led him into his house and gave him  
something to eat. A conversation of two  
hours then ensued, in which the chief tes-  
tified his surprise at his arrival, as no  
white man had ever come that way, and  
would precisely learn the object of his  
journey. The missionary embraced the  
favorable opportunity to preach the gos-  
pel to him; but the chief strenuously  
maintained that such a word of God did  
not suit at all for the Indians. To that  
Zeisberger made such an emphatic reply,  
that the chief at last gave way, became  
quite sociable, and confessed that he had  
taken him to be a spy of the white peo-  
ple, and for that reason had at first spoken  
so harshly; but now, being convinced of  
the rectitude of his intentions, he would  
not hinder the further prosecution of his  
journey to Goshgoshunk, but cautioned  
him rather anxiously, not to trust the in-  
habitants of that place, since they were  
reported not to have their equals in iniqu-  
ity and murderous devices. Zeisberger de-  
clared to him that these people, if such  
were their case, had the greater need of  
hearing the word of their Redeemer; and  
that, at all events, he feared them not, be-  
cause without the will of God they could do  
him no harm.

At Goshgoshunk, a Delaware town,  
much to his surprise, he and his compan-  
ions were welcomed in an affectionate  
manner, and hospitably entertained by a  
relation of the national assistant, John Pa-  
punhank, who was one of the party. Zeis-  
berger now got the inhabitants of the  
town, which consisted of three villages, to  
assemble together, because he had to tell  
them "some words." Being assembled,  
Zeisberger witnessed an evangelical testi-  
mony to the truth, before them, which  
made such an impression upon them, that  
they passed the resolution in their great  
council, to request the brethren to send a  
stated preacher among them. With this  
petition Zeisberger returned to Frieden-  
shuten.

The expectation being thus raised, that  
something might be effected in the Sa-  
viour's cause in this part of the country,  
the Directors at Bethlehem resolved, that  
the brethren, Zeisberger and Gottlob Sen-  
seman, together with some Indian fami-  
lies, should move from Friedenshuten to  
Goshgoshunk, in order to begin a mis-  
sionary establishment there. In pursu-  
ance of this resolution, the two above  
mentioned brethren entered upon the jour-  
ney in April, 1768, and the brethren Et-  
wein, Heckwelder and a third anonymous  
person travelled in their company, and  
partly for their assistance, to Wajomick,  
where the Indian families were to join  
them.

Although their journey lasted almost 6  
weeks, still it terminated successfully. At  
Goshgoshunk the new comers were re-



ceived with almost universal joy. Zeisberger preached often, instituted daily morning and evening worship, and sang such hymns with them as had been translated into the Delaware language, and were a novelty to his hearers there. Soon however, a spirit inimical to the gospel, began to manifest itself among some of them; and the brethren at that time (according to their expression) felt as though they had to breathe a dense and oppressive air; for they saw themselves surrounded by men who obviously plotted their ruin. One evening they had a very unwelcome visit from some savages, whom a murderous spirit had propelled thither, but who yet did not venture to execute their evil design. The brethren would not quit their post on account of these commotions, nor did they discontinue the preaching of the gospel; Zeisberger, in particular, remained resolutely determined boldly to preach the word of life, notwithstanding the excessive rage of the enemy, and leave the preservation of his life to that Lord whose servant he was. (To be continued.)

#### CHOCTAW MISSION.

From the Herald.

Extract of a letter from the Rev. Mr. KINGSBURY, dated May 26, 1820.

"At Elliot we have a flourishing school of 80 children, who are improving very fast; and we should soon be in a situation to provide for them with much less expence than heretofore. At Mayhew we have ten buildings, for various purposes, erected and nearly completed;—and boards, shingles, &c. in readiness for the school-house, dining-room, and kitchen. We have also about 70 acres of excellent land enclosed, and partly ploughed; and we have made every preparation, which our circumstances would admit, to commence a school in the autumn, with such a number of scholars, as we should be able to support.

"During the six months past, a considerable debt has been accumulated. Several hundred dollars will also be needed to pay the freight of our supplies from New Orleans and Ohio. Two or three more horses must be purchased, in order to till our plantations the ensuing season. In short this is the season when our great expenses for the current year, except for the hire of labor, must be incurred. If we have not the means of tilling our land, we must purchase corn next year, at twice the cost of raising it. If we are not able to procure our supplies at New Orleans and Mobile at the time when they can be brought up the river, we must purchase next summer, at double the expence.

"To meet all these demands, it would seem necessary to draw on you for at least \$2,000. But under existing circumstances, all payments, which can be deferred, will be; and every kind of business, not indispensable to the existence of the mission will be suspended. I shall not draw on you, except in case of absolute necessity.

"As to our own personal circumstances, we feel no anxiety. So far as our temporal comfort is concerned, we should consider it a sweet relief, to leave all the buildings and improvements we have made and retire to some part of the forest, where we could begin anew, and with our own hands supply our wants. But to the cause to which we are engaged, we feel a strong attachment. It would be painful to see that property, which has been entrusted to us by the hand of Christian charity, and which we have been laboring for years to improve for the education of these children, sacrificed and lost, for want of a little more aid to keep it in successful operation. It would read our hearts to see these children sent back again to roam their native forests, without one friendly hand to guide them. Should we not give the Indians reason to suspect that we came only to deceive them? And that, instead of doing them the good we had promised, we had only discovered unto them more of their wretchedness.

"It must be evident, that unless we have the means of paying our debts, and obtaining provision for the family, and of making such further preparations at Mayhew, as will enable us to commence a small school in the autumn, we cannot retain our present standing. We must also make vigorous exertions to raise provision for both establishments. If we lose our present advantages, they must be regained by more vigorous efforts and additional expence, or the missions in their present form at least, must be given up.

"We are still confident in the opinion, that when the buildings are completed, and plantations in full cultivation, these missions may be supported without drawing large sums of money. We believe, that with the common blessing of Providence, the appropriation of the natives, together with the aid which may be expected from the government, and the donations in clothing and provisions, will go far towards supplying our wants. We shall look with anxiety to the indications of Providence, to know whether we shall be considered worthy to occupy our present station. Will the Christian public see those, who have volunteered to wear out their days in a sickly climate, sinning under a burden which alone they cannot sustain—but which, with the assistance of their brethren throughout the country, could be easily borne? Shall we be hurried to an untimely grave for want of that friendly aid, which might so well be afforded? We are certain this would not be the case, could our circumstances be fully known."

#### CHINSURAH—INDIA.

Extract of a letter from Mr. Pearson, to the Directors of the London Missionary Society, dated Chinsurah 31st of December, 1819.

Our brethren are indefatigable in devising and pursuing every possible means of fulfilling their errand: all of us, I trust, are striving who shall

be the greatest scholar, greatest in the eyes of his Master, and least in his own esteem.

The wide distance that subsists between us and the people to whom we are sent, while it forms a barrier to our usefulness in itself, if not steadily watched against, will produce a pernicious effect upon the frame of our spirits. Pride and anger are our enemies—not stripes and imprisonments, but soft speeches, and flattery in all its forms. The fable of the Sun, the Wind, and the Traveller, may instruct us which of these is most easily to be borne. Were I to give advice, I would say, if possible, send none but such as, knowing their own hearts, know the world, and know well how to conduct themselves in society. It seems alike necessary, whether on account of Heathens or Christians. Men of capacity, (for a missionary, whether preacher or teacher, be what he may, if not a master of the language, had much better have staid at home;) men of generous and comprehensive minds, and that in every thing, can bear and forbear.

O that I were what I ought to be—active, full of energy, and full of humility; under a sense of my nothingness, and of the mercy which hath hitherto followed me. It is a hard matter really to feel, and sympathize, and love, and be in earnest as we ought; and yet who, except they be stones, but must feel! A few weeks ago, a gentleman informed me he saw two females immolated, on his way from Calcutta. Another who just now left me, says, yesterday evening he saw two others, at a short distance from the same spot, half dead through fear, hurried first into the water, and then into the fire, tied down and burnt to ashes on the funeral pile of their husbands. Eight hundred within the province of Fort William in 12 months! I turned to the Brahmin sitting by me, and asked him, When will this be an end? He answered, When the Company order it.

[From the New-York Daily Advertiser.]

Account of the life and character of the Rev. Habijah Weld—from President Dwight's Travels, vol. 1, Letter LI.

The Rev. Habijah Weld was born at Dunstable, Mass. Sept. 2, 1702; received the degree of A. B. in Harvard College, in 1723; and was ordained Pastor of the first church and congregation in Attleborough, Oct. 1, 1727. He died May 14, 1782, in the 80th year of his age, and the 55th of his ministry.

The following account of this gentleman I received from Mr. D. a Senator of the United States; who was born, and during the period of childhood, educated in his near neighborhood. Mr. Weld was below the middle stature; and in the latter part of his life, corpulent. His constitution was vigorous, and his mind singularly energetic. The stipend which he received from his parishioners, consisted of an annual salary of two hundred and twenty dollars, and the use of a parsonage lot, which furnished him with wood, and a little pasture. With his patrimony he purchased a farm of about seventy acres, of moderately good land, and a decent house. He had fifteen children; ten of whom were married during his life, and one after his death. The remaining four died while young. This numerous family he educated with the means, which have been mentioned, in a manner superior to what is usually found in similar circumstances; entertained much company in a style of genuine hospitality; and was always prepared to contribute to the necessities of others.

For the regulation of his domestic concerns, Mr. Weld prescribed to himself and his family, a fixed system of rules, which were invariably observed, and contributed not a little to the pleasantness and prosperity of his life. His children, laborers, and servants, submitted to them with cheerfulness; and his house became the seat of absolute industry, peace, and good order. Breakfast was on the table precisely at 6 o'clock; dinner at 12; and supper at 6 in the evening. After supper, he neither made visits himself, nor permitted any of his family to make them. His observation of the Sabbath was probably unexampled. When hired laborers were at work for him, however busy the season, even when his crops were exposed to destruction by rain, he dismissed them all so early on Saturday afternoon, as to enable them to reach their own homes before sunset; the time when he began the Sabbath. His cattle were all fed; his cows milked; the vegetables for the ensuing day prepared; and his family summoned together, previously to this sacred period. Until nine o'clock he spent the evening with his household in reading and prayer; and at this moment, they uniformly retired to their beds. No room in his house was swept; no beds were made; nor was any act, except such as were acts of necessity and mercy in the strict sense, done until sunset on the succeeding day, when, in his opinion, the Sabbath terminated.

Mr. Weld was naturally of a very ardent disposition, yet so entirely had he acquired an ascendancy over his temper, that a censurable or imprudent act, is not known to have been done by him, nor an improper word uttered. To vice and licentiousness, in every form, he gave not the least indulgence, either in his conversation or his public instructions. On the contrary, idleness, intemperance, profaneness, and all kinds of censurable conduct, were repressed by him with undeviating severity. His example in the practice of every virtue was such as to create in all classes of men the most entire veneration for his character. Very rarely if ever did any person utter a reproach against Mr. Weld.

Nor was his piety less remarkable. Since the days of the Apostles, it is questioned whether his zeal, fidelity, and integrity, in the cause of his divine master have been excelled. During the long period of fifty-five years, he was never once detained from the pulpit by disease, nor from any other of his pastoral duties. His prayers were wholly formed by himself, and adapted with strict propriety to the various occasions on which they were made. They were pertinent, solemn, and impressive. His sermons were universally written, and were usually delivered without variation from his notes. Yet at times he addressed his congregation extemporaneously, in a manner eminently forcible and affecting. The doctrines which he received, were those of the Reformation; those of the ancestors of New-England; which you will find recited in a subsequent part of these letters, and in communicating them he made no compromise with what he esteemed error. As he regarded the Scriptures with the most profound reverence, so he taught the truths which he believed them to contain, in a manner absolutely undaunted, and unwavering. With the same intrepid spirit he repressed vice of every kind. Not a riot, not a serious violation of order, not a scene of dissipation, whenever any thing of this nature existed among his parishioners, escaped his rebukes from the desk. Indecency in the house of God was never tolerated by him for a moment. If any member of his congregation slept during divine service, he was sure to be roused by a pungent reproof.

In his parochial visits he was accustomed to address the truths and duties of the Gospel to the hearts and consciences of the family; and never lost sight of the eternal interests of his congregation. And while he administered the balm of life to the wounded spirit, he addressed the most solemn alarms, as well as the most pungent reproofs, to stubbornness and impiety.

Mr. Weld continued his labors to the Sabbath before his death, without any visible decline in his powers, either of body or mind. On that Sabbath he preached two sermons, from these words, "He that believeth, and is baptised shall be saved; and he that believeth not, shall be damned." On the Tuesday following, he rode in his chaise to Providence, ten miles, returned

about 4 o'clock in the afternoon; walked into the house, told his wife that he was unwell; requested her to open a window as he found a difficulty in breathing; sat down, and instantly expired of an Apoplexy. So well were his secular concerns arranged for his departure, that the settlement of his estate cost less than five dollars. His excellent wife survived him many years; and died after she had passed the age of 90, universally lamented.

At the death of Mr. Weld, only one of his congregation was living, of those who assisted in his settlement. His parishioners shewed their sense of the loss which they sustained in his death, by an universal mourning.

The house of this gentleman was the resort of many distinguished persons, from Boston, Providence, and various other parts of New-England; and in no house were they received and treated with more hospitality. His manners were at once dignified and polite; and every member of his family was courteous and well bred. Nothing was seen among them but harmony and good will.

That with such an income Mr. Weld could support so large a family, and live in so hospitable a manner, will certainly excite not a little wonder. The explanation is found in his industry, regularity, and exactness, in his concerns. Every thing was managed in such a manner, that almost in the literal sense nothing was lost. "In my opinion," adds Mr. D. "Mr. Weld was a more strict observer of the divine law, and more eminently holy, than any man I ever knew."

#### DEDICATION OF THE ASYLUM FOR THE DEAF AND DUMB.

Hartford, May 28.—The ceremony of Dedicating the American Asylum for Deaf and Dumb persons, which has lately been erected in this town, through the munificence of the national government, and the charitable donations of many persons of wealth in this and other states, took place on the afternoon of the 22d instant. A procession was formed at the Court-House, consisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers, and citizens, which proceeded at 4 o'clock to Lord's Hill, the site on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats, in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesey, Superintendent, first addressed the throne of grace in an appropriate and impressive manner, and a hymn composed for the occasion was then sung by the audience. The sermon was delivered by the Principal, the Rev. T. H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the dedicatory prayer by the same gentleman. We forbore to comment upon the excellence of the discourse, as we have learnt with pleasure that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a scene in which they were so immediately interested; he then prayed with them by signs, in a manner so significant and solemn as to impress the whole audience with reverence and awe. Another original hymn was then sung, after which the blessing was pronounced.

After the Exercises were over, the assembly were invited to view the interior of the building. It is 130 feet in length, 54 feet in width, 4 stories, including a basement story, in height; and contains about 40 apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to an extensive and rich landscape as can be found in the eastern states.

Great praise is due to the officers of the American Asylum and to the gentlemen who compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in this country, at least so long as its concerns shall continue to be managed with the same prudence and foresight that they have been.

#### SUNDAY SCHOOL UNION.

New-York, May 9.—The Fifth Anniversary of the New-York Sunday School Male Union Society was celebrated yesterday. Pursuant to previous arrangements the children of the several schools assembled in the Park with their teachers, at 3 o'clock in the afternoon, and from thence proceeded in procession to the Circus in Broadway. By the returns it appears that there are attached to the Union at present, about four thousand male children. There were near two thousand five hundred assembled yesterday, making about five hundred more than were collected on the last anniversary.

An appropriate prayer, was then made by the Rev. Mr. AXTELL of Geneva. Dr. MILLEDOLE then arose and addressed the scholars and audience for about twenty minutes. On one of the banners was inscribed the significant motto, "TRY KINGDOM COME."

At half past 7 o'clock, the Society assembled in the Methodist Church in John-Street. Soon after, RICHARD VANCE Esq. President of the Society, took the chair, and the meeting was opened with prayer by the Rev. Dr. Milledoler. Eleazer Lord Esq. the Corresponding Secretary, read the annual Report, which contained an interesting statement, not only of the schools in this city, but of those in several parts of the United States and in foreign countries.

In this city there are ninety-five schools, thirty-eight under the care of this institution, thirty-seven attached to the Female Union, thirteen to the Protestant Episcopal Church, three to the Lutheran, and five to other churches. In these schools there are about nine thousand scholars, under the care of one thousand and three superintendents and teachers.

Since the formation of Sunday Schools in this city, thirty-seven thousand scholars have been entered on the Register of the schools. It was not the least subject affording pleasure to the Christian mind, to learn from this report, that upwards of five hundred teachers and scholars have been added to the Churches in this city, since the commencement of this important institution.

We have no exact information of the number of scholars receiving the benefit of Sunday School instruction throughout the world, but the following we gather from the report read last evening: There were in London, Schools, Teachers, Scholars.

In 1820, - - - 306 4494 48615  
Country Unions, attached to do. - - - 2262 27843 223927  
In Scotland, - - - 676 44683  
In Ireland, - - - 1091 114525  
Adults, - - - 2303

4335 32337 433063  
Which with those in the United States, India, Africa, and the Islands of the Sea, it is believed will fall little short of one Million!

The usual motions were made and seconded by several gentlemen, and addresses delivered. The Rev. Mr. SNODGRASS, from Fayetteville, submitted the first. After showing how intimately duty is connected with real enjoyment, in moral instruction, he gave a very interesting statement of the rise, progress, and flourishing state of the schools near the scene of his labors, and clearly pointed out the great benefits which

must result from a perseverance in this glorious work. The motion was seconded by George Wilson, Esq. who called the attention of the audience to the peaceful employments, and heart-felt pleasures which accompany both teachers and scholars in their Sabbath duties.

The Rev. Dr. SPRING, with his usual solemnity, called the attention of the audience to consider this great system of moral instruction, as a part of the dispensation of the spirit of grace, which has been for some time past, and is now pouring out upon the nations. We have seldom heard an address more original, appropriate, or impressive. The deep tone of his voice gave great effect to matter of singular excellence.

Mr. EASTBURN concluded by calling upon the superintendents and teachers to reflect upon the everlasting benefits which they were conferring on their tender charge.

#### UNITED MISSIONARY SOCIETY.

New-York, May 10.—The United Foreign Missionary Society, held its annual meeting yesterday afternoon, in Dr. Romeyn's Church Cedar-street. The meeting was opened by prayer by the Rev. Dr. M'DOWELL, of Elizabethtown.

The annual report was then read by Mr. Z. Lewis. From the report we were gratified to find that the society has greatly extended its operations, and that its labors have been attended, as far as results have been ascertained, with singular success. The missionary spirit seems rapidly to increase, and although the expenditures of the society have greatly increased, yet contributions and donations have increased in more than an equal ratio.

After the report was read, an address was delivered by the Rev. Dr. MILLEDOLE, who concluded by moving that the report be approved, and ordered to be printed.

The motion was seconded by the Rev. Mr. COXE who followed in a short address.

The Rev. Mr. M'CARTER, proposed a resolution of thanks to those congregations and individuals who have contributed in aid of the funds and operations of the society. Mr. M'C. spoke some time in support of his motion; and was followed by the Rev. Mr. DEMAREST, of Rockland county. The meeting was closed by a prayer by the Rev. Dr. MILLEDOLE.

The society then proceeded to the election of officers for the ensuing year, when it appeared that the following were chosen.

Hon. S. VAN RENSSLAER, President: Robt. Lenox, Rev. P. Wilson, L. L. D. Joseph Noyes, Esq. Rev. J. H. Livingston, D. D. Rev. A. Green, D. D. Rev. A. Fraught, D. D. Vice Presidents; Rev. P. Milledoler, D. D. Secretary for Foreign Correspondence. Zech. Lewis, Esq. Secretary for Dom. Cor. Rev. Postal, N. Strong, Recording Sec'y. Wm. Wilson, Esq. Treasurer. Other Managers, Dr. Griffin, Dr. Romeyn, Dr. M'Dowal, Rev. R. B. E. McLeod, Rev. J. Knox, Mr. John Little, Mr. G. B. Vroom, Mr. John Borland, Mr. John Forsyth, Dr. Richards, Dr. Spring, Rev. S. N. Rowan, Rev. S. S. Woodhull, Mr. Rens. Havens, Mr. Isaac Myer, Mr. Henry Banken, M. Schoonmaker, Mr. S. Lockwood.

Religious exercises were held in the evening; and a sermon preached by Rev. Mr. KNOX, from 1. Cor. iv. chap. 2d verse. "Marceus, it is required in stewards that a man be found faithful."

#### BOSTON RECORDER.

SATURDAY, JUNE 2, 1821.

#### FOREIGN RELIGIOUS ABSTRACTS.

A school for the education of 150 poor children has been established at Oxshot, Surrey, of which Prince Leopold is Patron, and the Duchess of Kent, Patroness. Religious instruction is the principal object. His Royal Highness observed, "Real piety is the only support in adversity which never fails; I speak from sad experience, and may say that without the support of religion, I could never have borne the unexampled calamities, with which it has pleased Providence to visit me."

Cheshunt College, England, belongs to Lady Huntingdon's connexion, and has recently been enlarged by the addition of a new building capable of containing 20 students. This Theological Seminary has been eminently useful to other churches as well as those for whose special benefit it was originally designed.

Herbert Marsh, formerly Regius Professor, now Bishop of Peterborough, (of famous memory in the opposition to the British and Foreign Bible Society,) has published 87 articles of faith, which he imposes upon Candidates for Holy Orders in his Diocese, and the object of which is to supplant the 39 Articles, or explain them away, & make room for the Pelagian creed, to which his Lordship seems immoderately attached! Several young men have been refused ordination already, for declining to subscribe the new articles, and some Curates of unimpeachable character have been removed from their places.

#### A new species of Polygamy.

Mr. Fraser, (who is handsomely spoken of in the Quarterly Review,) in his journal of a tour through the Snowy Range of the Himalaya Mountains, lying between Hindostan and China, states that it is usual for a family of four or five brothers to marry and possess the same woman at the same time, on account of the difficulty of raising a sufficient sum of money for the purchase of a wife, and the expense of maintaining her. The redundant part of the female population, he believes to be disposed of as slaves, though he could obtain no satisfactory information on the subject. The state of morals, is of course, extremely low—and yet civilization has advanced farther, and the common comforts of life are more abundantly and securely enjoyed, than in some parts of the world, where such disgusting customs are unknown, & the state of morals is better.

What forms are too odious or shocking for human depravity to assume? And yet, say some, "man is scarcely, if at all depraved!" Many may be disposed to smile at such exhibitions of depravity, rather than to weep over them—and persist in affirming that the tribes where they are found, need not the light and information of the gospel;—but we must be allowed to regard their smiles as indicating something worse than ignorance, and their language as expressive of a state of heart which has never yet been essentially improved by all the instructions and admonitions of Christianity.

A prayer meeting for Welsh sailors has been opened on board one of the Welsh ships in the Thames. Mr. Smith, of Penzance, preached on the occasion, and the throne of grace was addressed by two Captains & Sailors.

A "Seaman's Friend Society" has been formed at Leith and Edinburgh, which has it in contemplation to purchase a vessel, and fit her up as a

permanent place of worship, similar to the ding-chapel for seamen on the Thames. Public services have been already performed by several clergy, in numerous and attentive congregations of sailors, heretofore entirely neglected.

Another society for the same object has been formed at Greenock, and a sloop of war has been transformed into a chapel, that commodious seats several hundred persons. Preaching is ways had once a week on board, and when opportunity permits, oftener. A Sabbath School is formed on board this chapel for the instruction of lads training for a sea life. Measures are also taken with good effect by the committee of the society, to secure good lodgings for the sailors on shore, where their property and morals may be kept out of danger.

Many of the most distinguished characters of Great Britain have become deeply interested in the moral improvement and spiritual instruction of the sailors. Among them are the Chancellor of the Exchequer, Admirals Gambier and Spranger, Villiers, the Earl of Rocksavage, Wiltshire, &c. And when we recollect that they are visiting every land—that they have a thousand opportunities of doing good, by making the Saviour known, by exhibiting the temper of the gospel before those whose ignorance compels them to acquire the chief of what they can know of Christianity from the example of nominal Christians, it cannot fail to be regarded as a favorable omen to the success of present missionary operations, that so many efforts are made, and by men holding the first rank in society, to convert them to the knowledge of Christ. When the spirit of missionary enterprise takes possession of a ship's crew, or of any considerable part of it, we may safely calculate that the word of God will have free course, and be glorified through every land.

#### DOMESTIC.

"The Port of New-York Society" for promoting the gospel among seamen, have received a large and handsome "Bethel Flag" as a donation from the "Port of London Society." The object of this is to designate on board what a prayer meeting is to be held on the evening of the day on which it is hoisted. In London many prayer meetings are held among the sailors, conducted entirely by themselves. Occasionally they are visited and assisted by friends. These meetings are profitable, and popular—short hymns are sung—and short prayers are offered. Suitable addresses are sometimes added "to stimulate and keep alive the zeal with all hands. Several meetings of this kind are held every week on board merchant vessels in the River Thames. Similar meetings have been held on board the ships, Joseph Easton and Pacific at Philadelphia. It is to be hoped and believed too, that these are the indications of still greater things, which Providence has in reserve for those that go down on the sea, to do business on the great water.

A Sailor's Magazine, to be published every month, has been commenced by the London Bethel Union Society. One department of the "New-York Christian Herald" is denominated the "Seamen's Magazine," and devoted exclusively to the instruction and improvement of a class of citizens whose name it bears. Mr. Eschewen writes to the Directors of the New-York Society on this subject in the style of man who feels:

"May I also venture to recommend an American Sailors' Magazine. I think such a might be established monthly, without incurring any periodical work at present in circulation, see the nature of our Magazine, blending together,—Sailors love to read of the sea, of of seamen, and every thing connected with profession. Sunday Schools, and the progress of education, will render them generally a class of people. They have much time. don't find them good books, Satan will tempt them with bad ones: Your own newspapers furnish you with much interesting matter. Voyages and other books will help you to Marine, Bible, and Seamen's Societies will assist you. Restored sailors and captains strengthen your hands. Correspondents sea-ports will supply you. Your own prayers will contribute.—The Sailors' Magazine from England will provide a large fund. accounts, are long, from every part of the world I expect, will reach you, that will form a interesting intelligence. For we cannot see the flame kindled in England and America confined to those countries. No, Sir, extend, by Divine Grace, like Bible and Missionary Societies, to every quarter of the globe, until British and foreign sailors become one under one Shepherd."

Another letter from Mr. Smith will be published in the last page of this paper.

"The Evangelical and Literary Magazine" published at Richmond, Virg. in the Number March, contains two original documents on the subject of Christianizing the Indians of the country, from the pen of Lady Huntington, Patroness of Whitfield, and one of the most active and consistent promoters of evangelic religion. The first is a letter to Patrick Henry Esq. the Governor of Virginia, urging his co-operation, and stating definitely her object, together with her intention of laying the subject before the authorities of some other of the United States.

The second contains the outlines of her plan, viz. to obtain a sufficient grant of land on conditions from the Legislature, nearly, or in the limits of the Indian tribes—so situated as to afford facilities for extensive intercourse with the Indians, by rivers, &c.—to settle them with decent, industrious, religious people, might be considered as so many missionaries schoolmasters;—to supply them with necessary Clergymen of known and approved character—to establish schools, & adopt whatever subordinate measures expediency might dictate—the accomplishment of the object in view, the communication enters into considerable detail, and discovers a solid judgment, as well as a zeal for the spiritual welfare of the Indians, the plans now adopted by Missionary Societies for bringing those wandering tribes to civilization at the foot of the Cross, have not been derived from the mind of Lady Huntington, who, at the subject so deeply 40 years ago, there is a very pleasing coincidence between present







